

The Christian Herald.

VOL. IX.

SATURDAY, DECEMBER 21, 1822.

No. XV.

Miscellany.

AN ENCOURAGEMENT TO PRAYING MOTHERS, AND PIOUS SERVANTS.

To the Editor of the Christian Herald.

IN the course of my reading I met with a very striking death-bed narrative, which I could not forbear copying out, and transmitting to you, with the hope that it may prove a suitable article for the Christian Herald. It is taken from an English publication entitled, "An Extract of the Rev. John Wesley's Journal, from June 17, 1758, to May 5th. 1760. Bristol. 1764." It appears from his life by Southey, that Wesley studied, the German language, it is probable therefore that he translated it himself immediately from the narrative of the Rev. Dr. Fresenius. I never saw so much vital religion contained within so small a compass. How *very judicious*, frank, and affectionate does the Pastor appear throughout! The faithfulness of the Servant is worthy of all imitation. The pride and fear of the infidel are strikingly exhibited, especially in his *faltering* profession to the clergyman. But at last conscience bursts out in the exclamation, "O God, thou wilt make me say," &c. And where is "the Christian indeed," who has not upon conversing even for the first time with a fellow-disciple, felt that close and endearing intimacy, so happily described by the Rev. Dr. in the sentence beginning thus, "we were both filled with joy," &c.

Yours, &c. B. P. A.

AFTER the battle of Bergen, in Germany, among the many wounded that were brought into Frankfort upon the Maine, says Dr. Fresenius, senior of the clergy at Frankfort, there was the right hon. George Charles Dykern, baron, lieutenant-general of the Saxon troops, in the service of the king of France. He was born of an ancient and noble family in Silesia, on April 10th, 1710, so that it was just on his birthday he received his wound. He was of equal abilities as a minister in the closet, and a general in the field. In his younger years he had gone through a regular course of study in the university, and made great proficiency in philosophy, especially in mathematics. Afterwards he studied Polemic Divinity, till he reasoned himself into an infidel. During his illness he showed not the least desire of pious company or serious discourse, till the surgeon let his valet de chambre know that he could not live long. The man then asked his master, "whether he did not choose to be visited by a clergyman?" He answered with warmth, "I shall not trouble those gentlemen. I know well myself what to believe and do." His man, *not discouraged*, continued thus: "My Lord, have you ever

found me wanting in my duty, all the time I have been in your service?" He answered, "no." "Then," replied he, "I will not be wanting now. The surgeons count you past hopes of recovery; but every one is afraid to tell you so, you stand upon the *brink of eternity*. Pray sir, order a clergyman to be called." He paused a little, but soon gave his hand to his servant, thanked him for his honesty, and ordered to send for me. When I came, the man told me plainly the general was a *professed infidel*. I went in, and after a short compliment, I said, "I am told, my lord, your life is near an end. Therefore, I presume, without any ceremony, to ask you one plain question. Is the state of your soul such, that you can entertain a solid hope of salvation?" He answered, "yes." "On what do you ground this hope?" He replied, "I never committed any wilful sin. I have been liable to frailties, but I trust in God's mercy, and the merits of his Son, that he will have mercy upon me." These words he uttered very slowly, especially, "*the merits of his Son*." I made the following reply, "I am apt to believe, you are not tainted with the grossest vices. But I fear, you a little too presumptuously boast of never having committed wilful sin. If you would be saved, you must acknowledge your being *utterly corrupted* by sin, and consequently *deserving* the *curse* of God, and eternal damnation. As to your hoping for God's mercy, through the merits of his Son, I beg leave to ask, do you believe God has a Son? That his Son assumed our nature in order to be our Saviour; that in the execution of his office, he was humbled unto death, "*even the death of the Cross*," and that hereby he has given an ample *satisfaction* for us, and recovered our title to heaven?" He answered, "I cannot avoid a more minute description of the true state of my soul. Let me tell you, Doctor, I have some knowledge of *philosophy*, by which I have chose for myself a way of salvation. I have always endeavoured to live a sober life, to the uttermost of my power: not doubting but the Being of beings, would then graciously accept me. In this way I stood in no need of Christ, and therefore did not believe on him. But if I take the Scriptures to be a divine Revelation, this way of mine, I perceive, is *not the right one*. I must believe in Christ, and through him come to God." I replied, "you say, if you take the Scriptures to be a divine Revelation!" He fetched a deep sigh, and said, "O God, thou wilt make me say, *because* I take the Scriptures to be thy Word." I said, "There are grounds and reasons enough to demonstrate the divine origin of Christianity, as I could show from its most essential principles, were not the period of your life too short. But we need not now that diffusive method, faith being the *gift* of God. A poor sinner tottering on the brink of eternity, has not time to inquire about grounds and reasons. Rather betake yourself to *earnest prayer for faith*; which if you do, I doubt not but God will give it you." I had no sooner spoken these words, but pulling off his cap, and lifting up his eyes and hands, he cried out, "O Almighty God, I am a poor cursed sinner, worthy of damnation. But Lord Jesus, Eternal Son of God, thou diedst for my sins also. It is through Thee alone I can be saved. O give me faith and strengthen that faith."

Being extremely weak, he was obliged to stop here. A little after he asked, "Is faith enough for salvation?" "Yes Sir," said I, "if it be *living faith*." "Methinks," said he, "it is so already; and it will be more so by and by:—let us pray for it." Perceiving he was very weak, to give him some rest, I retired into the next room. But he soon sent to call me. I found him praying, and Jesus was all he prayed for. I reminded him of some Scriptures treating of faith in Christ, and he was much delighted with them. Indeed he was quite swallowed up by the grace of Jesus, and would hear of nothing but Jesus Christ and him crucified. He cried out, "I do not know how it is with me: I never in my life felt such a change. I have power to love Jesus, and to believe in him, whom I so long neglected. O my Jesus, how merciful art thou to me!" About noon I stepped home; but he sent for me directly, so that I could scarce eat my dinner. We were both filled with joy, as partakers of the same grace which is in Jesus Christ; and that in such a manner, as if we had been acquainted together for many years. Many officers of the army came to see him continually: to all of them he talked freely of Jesus, of the grace of the Father in him, and of the power of the Holy Ghost through him; wondering without ceasing, at his having found Jesus, and at the happy change, by which all things on this side eternity were become indifferent to him. In the afternoon he desired to partake of the Lord's Supper, which he received with a melting, praising, rejoicing heart. All the rest of the day, he continued in the same state of soul. Towards evening he desired, that if his end should approach, I would come to him, which I promised. But he did not send for me till the next morning. I was told by his valet that he slept well for some hours, and then awaking, prayed for a considerable time; continually mentioning the name of our Lord and his precious blood, and that he had desired several of the officers, to make his conversion known to his court, (that of the king of Poland.) After some discourse I asked, "has your view of Christ and his redemption, been neither altered nor obscured since yesterday?" He answered, "neither altered nor obscured. I have no doubts, not even a remote one. It is just the same with me, as if I had always thus believed and never doubted. So gracious is the Lord Jesus to me a sinner." This second day, he was unwearied in prayer and exercises of faith. Towards evening he sent for me in haste; when I came, I found him dying, and in a kind of delirium, so that I could do no more than give him now and then a word of comfort. I prayed afterwards for him and those that were present, some of whom were of high birth and rank. I then by imposition of hands, as usual, gave him a blessing, which being done, he expired immediately. A royal prince, who was there, (Prince Xavier of Saxony,) could not forbear weeping. The rest of the officers bewailed the loss of their general, yet praised God for having showed such mercy towards him. I wrote an account of it without delay to his mother, and had an immediate answer. She was a lady of seventy two, of exemplary piety. She praised God for his mercy, adding, that "*He had now answered the prayers which she had never ceased to offer on her son's behalf for eleven years.*"

[For the Christian Herald.]

RECOLLECTIONS.

THE reader may have seen "an Excursion"* which appeared some time since—a little Essay descriptive of Virginia scenery. After some adventures, perhaps scarcely worth recording, the writer reached his home in safety; for every thing in this world seems to have a home. As a great poet tells us,

Sæpe exiguus mus

Sub terris posuitque domos, atque horrea fecit.

Comfortably seated in my old study chair, the mind still loves to travel over past scenes. It is the part of memory to recal pleasures that are gone, and the part of fancy to touch them afresh, with its ever new and enchanting colours.

Upon searching a collection of papers, I found some rough drawings mentioned before, together with some seraps of a diary which was kept on my ride. It is a strange thing, says Lord Bacon, that in sea voyages, where nothing is to be seen but sea and sky, men should make diaries, but in land travel, wherein so much is to be seen, they omit it: as if chance were fitter to be registered than observation. Let diaries, therefore, be brought into use.

Had this acute observer of men and things seen my diary, he would have said that it was kept on too miniature a scale. One part^o of it stood thus—

"Duelling.

A Stranger.

Pulpit Eloquence, &c."

At the foot of a well known mountain, I one day saw two graves. Partly concealed by a skirt of woods, they would probably have escaped my notice, but for an intelligent fellow-traveller, who had overtaken me that morning. Here, said he, darting abruptly round the woods, are the graves of two young men who fell in a duel. They met on much such a morning as this. Their graves you observe almost touch, and at that distance, they fought. Never before had I felt a melancholy so profound. It was a frightful solitude, though the beams of the sun were rolling down on the foliage which hung around us. Once, indeed, my feelings were somewhat of a kindred nature. Riding one evening near a celebrated city, a certain duelling ground was pointed out to me, but the milk white pillar that decked this bloody spot, the light sail of the waterman trimmed by the breeze, the spires that glittered in the descending sun, and the hum of distant population, relieved for a moment the anguish of my heart. But this spot at a distance from the dwellings of man, seemed like some nestling place for the spirits of the accursed pit. Oh Virginia! how are thy best laws disobeyed—once the land of a savage warrior, but a warrior who would have rebuked the inhumanity of thy sons. How is that record of an Infinite Majesty—Thou shalt not kill—rent in twain by the hand of the duellist, and soaked in the blood of his foe! Father of my spirit, let me never drop from the field of

* See vol. VIII. p. 449.

fancied honour into an untried eternity. In the hour of death, let me stretch forth my withering hands to Thee—hands undefiled with blood.

The gentleman just mentioned, had fine intelligence, with an open countenance and a full blue eye, expressive of benevolence. His hair was parted before, which displayed a well arched forehead. In his manners simplicity was blended with the most winning frankness, and from his tall horse, he often cast upon me a meekly inquiring look. We ascended the mountain, which proved somewhat difficult of ascent “but else so green, so smooth, so full of goodly prospects and melodious sounds on every side,” that the harp of Orpheus was not more charming. I do not know what led my fellow-traveller so far from home, but one thing is certain, that we did not reach his dwelling till quite late in the afternoon.

Now came still evening on, and twilight gray
Had in its sober livery all things clad.

Having been sent out in the character of a “Christian spy,” the thought struck me to stay a few days, and make this gentleman’s seat a central point, from whence to collect intelligence of the neighbourhood. The reader, therefore, will bear in mind my appropriate business, for it was not to hunt after village politicians, to catch their boisterous talk, or say witty things about their supposed innocent frailties.

Pretty early in the morning my host and myself took a ride. At no great distance from the house, we came to a stream, upon the banks of which we saw a flock of sheep. Whilst our horses were drinking, I felt inclined to meditate silently on the beautiful works of God. But the gentleman broke the silence by saying, that the view put him in mind of the words of the Psalmist: “He maketh me to lie down in green pastures, he leadeth me by still waters.” That is language, said I, which my heart seems to understand—there are links of the spirit, that bind all together, who love this Shepherd. I was once grievously astray, replied he. So were we all, rejoined I, but let us stray no more, save in his green enclosures—then, when the night cometh, we shall sweetly hear his voice, and enter his fold on high. There are pastures ample enough for Gabriel’s range, wearing the flush of greenness, that springs up, at each renewed touch of our Shepherd, and bounded only by the rainbow of unchangeable tranquillity. Oh happy, happy flock—possessed of eternal vigour, and led onward to living fountains, by the soft hand of Him, who weaves each wreath that blooms in eternity. And in the midst of all this undecaying vigour, shall we forget, “by his stripes were we healed.”

I have already hinted, that my kind host was not always possessed of those sentiments, which he now so fondly cherished. He had once been inimical to the Christian system, and my reader will find an account of his embracing infidelity, embodied in the following brief narrative.

The Virginians are fond of sending their sons to a distance to be educated. It is quite common to see a little boy, on a Welsh poney, attended by a servant, setting off to school, though the school be a

hundred miles distant. There was once a celebrated teacher in Virginia, whose name was O.: and it will take an age almost to do away the evil wrought by this high priest of infidelity. He was indeed a man of taste and eloquence but what are they when employed to pollute the transparent streams of Salvation. This man, instead of being branded as an enemy to the commonwealth, was caressed during a dark night of scepticism. How weighty is the office of a teacher! Whilst he unfolds the youthful mind, he may do much to shed over its first buds the sanctifying dew of religion, or the bitter poison of infidelity. At the lips of this man, my friend drank in the lessons of a wretched philosophy: and thus fortified he went forth into the world.

Perhaps the reader may suspect that the feelings of my friend had more than a common connexion with the duelling ground we had seen the other day. Who can tell but that a son might have filled one of those graves. I say not so, but things like it have sometimes happened. Suffice it to say, that infidelity will answer better for any thing than the numerous sorrows of life. How cheerless are its consolations for a desolate and bereaved heart! But in the heartfelt belief of the Scriptures, my friend found an anchor both sure and steadfast, that entereth into that which is within the veil on high, whither Jesus, our forerunner, hath for us entered.

About four miles distant from the residence of my friend, there was a Church. When the Sabbath came I went to worship, in company with the family. Of what I saw, nothing need be said, but the occasion may be innocently used to say a few things about the eloquence of the pulpit.

The preachers in this quarter generally preach extemporaneously, and they say that bishops Jewell and Fenelon did the same. We do not mean that the matter of their sermons is unpremeditated, but that the language, for the most part, is supplied from the impulse of the moment. This method has its admirers; but many are not a little unfriendly to it. By the latter it is looked upon pretty much as they would look upon a painter, who draws the outlines of a picture, and puts on the ornaments with a hurried pencil. We shall neither enter into this question, nor undertake to decide it; but be content with saying, that preaching memoriter is not a good plan. There is a constraint about the preacher, which it requires no Solomon to discover, and the discourse falls coldly on the hearts of the ignorant.

The object of writing is to reduce our thoughts and language to the greatest simplicity. The style of Sir Robert Boyle, or that of Clarendon, save its obscurity, is well suited to the pulpit. This would be apt to take down unchastened flights of the fancy, together with that corporeal animation, which is too often put on to serve an occasion. We cannot but love the man whose fervour in speaking is a fruit of the Spirit, though we shall never cease to deplore that vehemence which springs from a desire to be thought a Greek or Roman orator.

Peradventure some of the Virginia preachers are too purely doctrinal. We cannot tell the reason except, from the habit of not writ-

ing, the mind seizes on a set of subjects which it is comparatively easy to discuss. Weighty moral themes, that make a part of Revelation—striking parables and descriptive narratives, may be overlooked, because we feel not at home in their discussion. But let none suppose that we disparage the Virginia preachers. They are not only prompt in the eloquence of the pulpit, but their eloquence is often distinguished by a variety and fulness very pleasing to the mind. They have learned to set a just estimate on science, considering it as auxiliary to the Gospel, but by no means giving it an undue ascendancy. I allow, says a fine writer, that 'tis the innocence as well as pleasure of knowledge that deceives those learned men; but they as well as others must remember, that even the wholesomest meats may be surfeited on, and there is nothing more unhealthy than to feed well, and do but little exercise. Let not, therefore, philosophy any more take up our life, so as not to leave us leisure to prepare for death, and study a science which shall most benefit us in another world. We may visit Athens, but we must dwell at Jerusalem—we may take some turns on Mount Parnassus, but we should, more frequently, Mount Calvary, and we must never so busy ourselves about those many things, as to forget that *unum necessarium*, that good part which shall not be taken away from us.*

During my stay at this hospitable mansion there was a company of intelligent persons assembled to pass the day. The conversation turned very much on literature, and it was easy enough to discover the strength of local prejudice in the decisions given on subjects of taste. Knowing how much of the pleasantness of the day would depend on coincidence of sentiment, I said nothing, but wished only to find out how far the literature of Virginia was giving its influence to Christianity. The *British Spy* has a leaning towards the Christian system, and to my certain knowledge, an infidel was once awakened from reading the description of the blind preacher. The *Mountaineer*† has treated momentous subjects, and he has done it well. The *Evangelical Magazine* has all along united literature with theology. The Editor of this work deserves much for his perseverance through so many difficulties. Considering his struggles in the maintenance of that work, one can easily forgive his southern prejudices. He excels most men in uniting an attachment for his native state, with the most extended philanthropy; and a zeal for his own religious denomination, with the most liberal charity. He reminds us of a king who wishes to cultivate his own dominion, that distant nations may share in its fruits.

The Virginians have much to justify their local attachment; but for an undue portion of it, they cannot be excused. Their country is not covered over with classical associations. In all my ride I did not meet with a Down Hall or a Weston; and as to Indian antiquities, the traveller looks in vain for the grave of Pocahontas, or any monument, to this mother of Virginia. She died on a foreign shore.

* *Boyles Reflections*. p. 114.

† A collection of Essays ascribed to the Rev. C. Spence.

and her eye closed in death, as it was intensely gazing towards the blue hills of her native land. And who can tell, but in that land where she sojourned, her heart might have heard of Him, who has given her a country beyond the hills ; a country of softer skies, of hills, and fields, and flowers.

But we lose sight of the company, and it is not polite to quit a company without good reasons. We broke up, after spending the day very much to my satisfaction. But one of the company said to me, as he was retiring—were it not for your grave office, I would invite you to stay till cold weather, to show you something of the pleasures of the chase, for Nimrod was a mighty hunter before the Lord. True, said I, but he hunted mighty beasts, and you deal in small game. But, replied he, the foxes plunder our lands. Then, said I, when you come to the death, turn them not loose again to prolong the chase, for there is sharpness in death.

At the house of my host, I wrote a paper called "Rural Life in Virginia"—and likewise the following version of the ninety-fifth Psalm.

Glad songs prepare for great Jehovah's throne ;
O'er the wide world, his mercies hourly fall—
Above all gods is he, for he alone
Can hear an angel's, or an insect's call.

Learn in his pastures fresh and green to stray
With willing heart ; thy Shepherd's voice attend
This sacred hour, nor let thy feet delay
To wind the path, where his soft footsteps bend.

He made the earth, and formed the raging deep,
He set its bounds and quells its mountain waves ;
And then each pearl that decks its caverns steep
Is his, with every gem the streamlet laves.

Oh hear his voice to-day, and seek his rest,
Lest his broad arm, in vengeance lifted high,
Shall bar its gates : come kneel with all the blest,
Who fill with harps of gold, the sounding sky.

B.

For the Christian Herald.]

PASTORAL LIBRARIES.

THE foundation of a Pastoral Library has been laid by the people connected with one of the Presbyterian churches in this city. The object and plan appear to us to be so well worthy of imitation by other churches, that we, with great pleasure, give the following article a place ; and hope the benevolent wishes of the kind friend who procured the Constitution for publication, will be fully realized in the general adoption of its principles.

Extract from the minutes of the ——— Church, in the City of New-York, October 24, 1822.

ON mature deliberation, the Session unanimously adopt'ed the following resolution, viz.

The Session, considering the vast importance to the dignity and usefulness of the Christian ministry of a competent professional li-

from the carriage and entered the inn. A young Jew cried, cavilling, *Shulom lachem!* Peace be with you. An elderly Jew reproving him, cried angrily, *En shulom lershuim!* No peace with the wicked. A multitude of them of both sexes now assembled, to gaze at me. I stepped among them, and said, Dear people; you must not be angry with me, for having travelled on a sabbath. Already two years since I have become an evangelical Christian, and I am most cordially ready to show you also the way of life, if you are willing to know it. Upon these words, they all, as if struck with horror, suddenly dispersed; and not long thereafter, they went to their evening prayer in the synagogue. In the evening, when it was dark, a young Jew called upon me in the inn, and said, Your ingenuousness, sir, has very much prejudiced me in your favour. I therefore wish to know more of your former and present state; but in your room, in secret, that nobody may see us talk together. I satisfied his desire, and gave him several tracts also for distribution among his friends. But this he declined, from fear of the other Jews, yet advising me to leave them with the innkeeper, who being a respectable and pious man, would do it with pleasure. And, indeed, he gladly took a parcel of all sorts of tracts for distribution among the Jews of this and other places.

On the 12th I proceeded to F. in company with the Rev. Mr. K. Our conversation led me to inform him of the object of my journey, in which he took so cordial a share, that he offered to charge himself with the distribution of a large parcel of tracts among the Israelites, who are numerous in that neighbourhood. In B. where I arrived on the following day, I found crowds of Jews, returning from a cattle fair. I asked some of them whether they would not like to read something of a religious kind, if I would give it to them gratuitously? O yes, cried a wit among them, if thereby I may get cheap *Behemoth*, cattle; for this we like better than all your *shumoth*, babble.

On the 14th, I met in F. in the inn, with an old Jew, who showed much inclination to receive divine truth, but could not read Hebrew nor German. I therefore gave him some Jewish German tracts, which he readily accepted, with a promise to communicate them to some of his friends. I proceeded through S. to M. where I arrived on the 15th, in the evening. On the following day, being the Ascension day, I heard an excellent sermon in the church. The minister, to whom I was introduced, received me very kindly, and was much rejoiced, when in my credential he found the signature of Mr. Von Meier, whom he supposed to have been one of his pupils thirty-six years ago. He advised me to pay a visit to opulent Jewish families, and foretold me very exactly the manner in which I should be received by each of them. Accordingly I went in the afternoon to the Israelite J. R. who had known me as a Jew, and was informed of my transition to the Christian religion. The reception was tolerably polite, until our conversation turned upon religion, and I offered him some tracts. Then he flew into a violent passion, and said, "Never presume to speak thus to any Jew here, or I shall show you what I,

an agent of the ducal court, can do." I calmly answered, that his terrible threats affected me very little, and that they would not prevent me from doing my duty as a Christian. I immediately went to the house of his brother, who lived at a considerable distance. When I had arrived there, I was told that he had gone from home; but was afterwards informed, that his brother on a shorter by-way had preceded me, and caused me to be refused admittance.

In the evening of the 17th, the three married sons of these brothers paid me a visit. They told me, that on the part of their parents nothing better could be expected than what I had experienced from one of them. But as to themselves they wished to examine the matter more thoroughly, and therefore asked for some tracts; with which I the more readily supplied them, as they already possessed the Bible.

On the following day I called upon the chaplain of the court, who takes a great interest in our cause, and asked for tracts.

As I had been advised to visit an Israelite in a place at ten English miles distance from M. I went there; and as it was the Sabbath day, I found him at home, and was most joyfully received by him. He has a wife and eight children. He had formerly been singer in the synagogue, but now keeps a shop, by which he supports himself and his family very comfortably. But when the Jews found him to entertain Christian sentiments, which he took no care to conceal, they succeeded in alienating the mind of the lord of the manor towards him so far, as not to suffer him to remain in the place as a Christian convert. Not knowing, therefore, where to find another asylum with his numerous family, he is compelled to postpone his transition, to which he looks forward with a longing desire, until he has found an abode, where he can exist as an honest man. I conversed with another Israelite, a leather merchant, who also has an earnest desire to devote himself to Jesus Christ, but must first prepare his bride, whom he cannot forsake for that change.

While I was conversing with these persons, the other Jews excited a terrible noise. As one of them knew me to be a convert, they all ran to the magistrate, desiring him to put me into prison as a vagabond. He came into the inn, accompanied by a constable, and asked for my passport. The Jews, mean-while assembled in crowds to see me carried away. But the magistrate, after having attentively perused my passport, bade me go on travelling with God. Then turning to the Jews, he scolded and threatened them in the most opprobrious terms. A few miles from that place I wished to call upon a very intimate Jewish friend of my early youth. When I found him in the street, I approached him with expressions of heartfelt affection. But how was I disappointed, when he would not suffer me to touch his hand. "Do you not know me?" said I. "I have once known you," cried he, "but now no more, since you have renounced your God." I cannot express the mournful feeling which pervaded my soul, when I heard these words. It was in vain I attempted to convince him, that just now, I truly and warmly was attached to the Lord my God. I entreated him to receive me into his house only for

half an hour, that I might talk with him. "I shall immediately," roared he, "let loose my mastiff upon you, Meshumed, if you dare to enter under my roof." Now I had nothing to do, but to shake off the dust from my feet, and to proceed. A man who bore my port-manteau, could not conceive what harm I could have done these people; for now a whole crowd of Jews followed us beyond the village, with curses and threatenings. I was now compelled, though it was late, to walk three miles further to the next village, and there to take my night's rest in a barn, because the inn was filled with soldiers. And on the 19th I reached H. from whence I transmit to the Committee this report, with a cordial request to remember me in their prayers before the Lord.

J. J. BERGMANN.

(To be continued.)

UNITED STATES.—AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

AN account of the Annual Meeting, and the ordination of Missionaries, was given at p. 437. The pecuniary accounts of the Board, are thus stated:

THE committee appointed by the Board to examine the accounts of the Treasurer, and the expenditures of the past year, reported: That from the Treasurer's accounts, it appears that there were paid out, during that period, for the several missionary stations, as follows; viz. the stations at and near

Bombay,	\$6,380 95
In Ceylon,	9,883 96
The Palestine Mission,	2,090 20
The Mission among the Cherokees,	8,967 33
That among the Choctaws,	11,940 86
The Mission among the Cherokees of the Arkansaw,	7,016 26
The Mission at the Sandwich Islands,	1,071 00
The Foreign Mission School at Cornwall,	2,638 09
Cash transmitted to Marietta for the Choctaw and Arkansaw Missions,	1,042 65
For more general purposes and objects, which could not be properly classified under the foregoing heads,	9,292 59

\$60,323 89

The receipts, during the year, have been as follows: by donations, 59,438 48
Interest of money, &c. 1,799 39

\$61,237 87

The committee have examined the charges at the several stations, and are fully satisfied, that the moneys intrusted by the benevolence of the Christian public to this Board, have, under the direction of the Prudential Committee, been faithfully and economically expended.

The committee have particularly attended to the items contained in the last of the above mentioned charges. The great variety of these items, which respect the general operations of the Board, and relate to all their concerns at home, and generally to their missionary stations abroad, are such, that the committee cannot be particular in their report, on this part of the subject referred to them. But they

do report, that, after carefully attending to the several charges, which constitute the said sum of \$9,292 59, they find none that could have been dispensed with. *Per order,*

JOHN HOOKER, *Chairman.*

The Rev. SAMUEL AUSTIN, D. D. of Newport, R. I. and the Hon. JONAS PLATT, of Whitesboro, N. Y. were unanimously, by ballot, elected members of the Board. The Board then made choice of the following officers, for the ensuing year.—

The Hon. JOHN TREADWELL, LL. D. *President.*

The Rev. JOSEPH LYMAN, D. D. *Vice President.*

The Hon. WILLIAM REED,

The Rev. LEONARD WOODS, D. D. }

JEREMIAH EVARTS, Esq. }

SAMUEL HUBBARD, Esq. and }

The Rev. WARREN FAY, }

JEREMIAH EVARTS, Esq. *Corresponding Secretary.*

The Rev. CALVIN CHAPIN, D. D. *Recording Secretary.*

HENRY HILL, Esq. *Treasurer ; and*

CHESTER ADAMS, Esq. *Auditor.*

Prudential Committee.

Report of the Prudential Committee.

BRETHREN—Another year has passed, and brought its cares and responsibilities, its perils and changes ; but in no respect is the revolution of time so worthy of attention, as with reference to the progress of the Gospel. The anniversaries of Missionary Institutions, as they bring under review a most interesting chapter in the history of Providence, are hailed with strong and peculiar emotions of the Redeemer.

But such is our frail condition, that even the sacred solemnities of these joyful occasions are invaded by the recollections of friends and associates removed by death ; and the voice of congratulation and encouragement is interrupted by the sighs of mourning and the whispers of condolence.

Soon after the last annual meeting of the Board, two of its members were summoned away from their earthly labours and sufferings ; and more recently a third has followed them.

The venerable PRESIDENT OF THE AMERICAN BIBLE SOCIETY, after a life of distinguished usefulness, protracted to more than fourscore years, has been released from the infirmities of this mortal state, and raised, we humbly trust, to the employments of a higher sphere, and the society of the blessed. In the former part of his life, he served his country in the discharge of various offices of high honour and responsibility ; but his last years were crowned with peculiar glory, as they were zealously devoted to the circulation of the Scriptures, and the promotion of religion. He felt a lively interest in all the benevolent exertions of the present day ; but his remaining strength was especially directed to the Bible cause. To this he gave his property with a munificent hand ; to this he also gave his time, his counsels, his influence and his prayers.

Though he was not able generally to attend the annual meeting of the Board ; yet on one occasion he was present, in this very room, and took a leading part in the deliberations of the meeting. It will long be remembered, how much his heart was alive to the wants and

brary, and anxious to procure and perpetuate in this Congregation a blessing of such incalculable auxiliary worth, have deliberately resolved, that it expedient for them to enterprise the founding of a pastoral library, subject to the regulations specified in the following *Articles of Constitution*; viz.

Article I. The object of this enterprise shall be to found a permanent library for the benefit of this Congregation, to be called the
—— CHURCH PASTORAL LIBRARY.

II. The exclusive use and the immediate control of all the books comprising this Library shall pertain *ex officio* to the Pastor of this Congregation.

III. In order to replenish this Library with the most appropriate and valuable books, and also to conserve its interests, and supervise its concerns, the Session shall annually elect, at their last meeting in December, three ruling Elders of this Church, who together with the Pastor, shall constitute a *Board of Trust*, and be charged with the management of the institution.

IV. To the *Board of Trust* shall appertain the responsibility of controlling the finances, of purchasing all books that are bought, of filling their own vacancies, and of adopting and pursuing such measures not inconsistent with these articles and the word of God, which they may prudentially approve as subservient to the interests of the Library. They shall keep records of their proceedings; they shall annually inspect the books, and make a full report to the session of the state of the Library and its funds, at their last meeting in December, of each year.

V. The Pastor of this Church shall be the Librarian; and in case of a vacancy in the Pastorate, the Board of Trust shall appoint one of their number to officiate till the installation of a pastor.

VI. The sources of revenue to the Library are contemplated to be donations of a twofold description; viz. 1. of Books; and 2. of money, or of any other articles of value; which shall be appropriated according to the pleasure (when expressed) of the donor.

VII. It shall be the duty of the Librarian to preside in all meetings of the Board; to convene them whenever he may judge it necessary, or whenever requested so to do by any of the Board; to label and number all the books, and to preserve a correct catalogue of them; to keep the minutes of the Board, and record therein the title of every book that enters the library, with the manner and date of its procurement, noting its cost, or the name (if obtainable) of the donor.

VIII. The Librarian with two other members of the Board shall constitute a quorum to do business.

IX. It shall be competent for the session to modify these *articles of Constitution* as their wisdom may from time to time suggest; but, to supersede the object, or abolish the existence, or sell any of the books of the Library, after they shall have been received and recorded, shall be incompetent to them, unless by asking the advice and obtaining the consent of the Presbytery.

Intelligence.

CONTINENT.—LONDON JEWS' SOCIETY.

Journal of a Missionary Tour of Mr. Bergmann, a converted Jew, from Frankfort.

After having called upon the Lord in prayer for strength and blessing, whereby I might be enabled to contribute to the honour of his name, I set out from Frankfort on the 9th of May, and arrived in the evening at H. The landlord, a sensible man, after having understood the object of my journey, cautioned me against the Rabbin of that place, who having attempted to excite government to harsh measures against Jewish converts, since yesterday was more incensed than ever against Christianity, because he had read in a newspaper, that the only son of a rabbin at H. lately had been baptized at Elberfeld, and that the readers might suppose, that it was *his* only son.

As caution seemed necessary, and yet I was desirous to have some conversation with that very rabbin, I took the advice of a friend in a neighbouring place. He informed me that the Jewish overseers and the rabbin had, indeed, succeeded so far, as to cause an order to be given, that no gatekeeper or other inferior civil officer in towns, should be permitted to distribute Christian tracts among the Jews; but that this order did neither extend to himself nor to me, and that consequently I had nothing to fear from calling upon the rabbin. Having therefore taken with me some important tracts, especially "Christian passages from Rabbinical Works," I went to the rabbin. In reply to his first question, What is your desire? I presented to him the tracts, with the request, to peruse the last mentioned with great attention, as it clearly appeared from it that the most celebrated authors of the Talmud and the Cabbala had, many hundred years ago, confessed Jesus Christ to be . . . Here the rabbin in a rage flew up against me. "What," said he, "do you not know that I can flog you, *ad lemitha*, to death?" No, sir; answered I, that you cannot; for two years since I professed the evangelical Christian religion, and think it now my most sacred duty to make my dear Israelitish brethren also acquainted with the way of salvation. So, said he, you are a *Meshumed*; an accursed baptized; take then your things back again;—but, no, I shall keep them; but you will see, that I can write large volumes against them. That, replied I, you are welcome to do; but your confutation must rest on solid grounds. Get you away, cried he in a passion; only see how *merages*—angry—you have made me, how my whole *guff*—body—shakes. Follow the *Meshumed* as far as the end of the Jewish street, cried he to a young Jew who was present. I took a polite leave of him, and went the same day to G. where I only took my night's rest, and proceeded, on the following day to S. where I arrived in the afternoon at four o'clock. It was a sabbath, and many Jews saw me, when I alighted

the miseries of pagans, and how earnestly he desired the universal promulgation of the Gospel. At different times he imparted liberally of his property to our treasury, and, in his last will, while remembering many objects of great public utility, he did not forget the claims of the heathen. Among the provisions of that instrument, *five hundred dollars* are bequeathed to the use of the Foreign Mission School at Cornwall; and a tract of new land in Pennsylvania is devised to aid the general objects of the Board. After the death of his daughter, *five thousand dollars* are to be paid toward the same general objects. May the directors of all the public charities, which this eminent man wished to promote by the testamentary disposal of his property, have wisdom and fidelity to apply his benefactions in such a manner, that his amplest expectations of good shall be more than realized; and may all, whom Providence has favoured with wealth, habitually show during life, and in the only act which can prescribe the use of their property after death, that they acknowledge God as the only rightful Proprietor of all that they possess, and hold themselves strictly accountable as his stewards.

The late Mr. THOMPSON and Col. LINCKLAEN were pillars of the churches to which they respectively belonged, and ornaments of Christian society. In the midst of great activity, and enterprise, and success in temporal pursuits, they delighted to magnify the grace of God, and did homage to the efficacy of evangelical religion. Not long after the meridian of their lives, while all their powers were in full vigour, and their usefulness was increasing, disease was commissioned to assail them, and to bring them gradually down to the grave. Obvious is the lesson, which these inroads upon our number are designed to teach us; and powerful the admonition to be diligent and faithful in every labour of love, to which Divine Providence may kindly direct our feeble agency.

The other part of the report will be noticed in this, and our subsequent numbers under the respective geographical heads, except such as are reserved for the Survey of Missionary Stations, to be comprised in the Appendix to this volume.

AMERICAN JEWS' SOCIETY.

(Continued from page 436.)

A letter from an intelligent converted Jew in Germany, addressed to the Rev. Mr. Frey, and of which the following is an extract, led the way to operations of a more extended, and important character than were at first contemplated.*

This letter having been laid before the Board of Trustees of the society instituted in Morris county, N. J. for promoting Learning and Religion, the writer was invited to come to this country at their expense, to act as agent in executing the plan suggested by him. This not comports with his previous engagements, Mr. Frey and a member of the board, were appointed a committee to consult with ministers and other gentlemen, and especially with the late Dr. Boudinot, on the expediency of

* See Vol. VII, p. 737.

forming a society for the purpose of colonizing and evangelizing the Jews.

In pursuance of this appointment, Mr. Frey, the other member of the committee being prevented from going, proceeded to Burlington to consult with Dr. Boudinot. On his way thither, he submitted the proposed object and plan to the Rev. Dr. Livingston, who, after full and mature consideration, drew up and signed the following :—

"Having understood by a letter from Mr. ———, a Christian Jew, as well as by letters from James Miller, Esq. of London, that an ardent wish prevails among some Christian Jews in Germany to emigrate to the United States, for the express purpose of forming a settlement, to obtain, without interruption, instruction for themselves, and to promote more effectually the Christian religion among the Jews: We, whose names are underwritten, do hereby certify, that as far as the object is at present comprehended by us, we most cordially approve of the same."

This, after fervent prayer, and much serious deliberation, was also signed by the Rev. Drs. Green, Alexander, and Miller.

* From Dr. Boudinot, Mr. Frey received the following expression of his opinion, in relation to this object :—

"Burlington, Nov. 26, 1819.

"REV. AND DEAR SIR,

"I have carefully attended to the important subject of our last evening's conversation. It is only to a part of your plan, that is of minor consequence, to which I have at present any objection. As I have but a few minutes to express my opinion in writing, your own memory will furnish you with particulars. My present design is to express, in as short a manner as possible, my cordial acquiescence in the whole of your designs, if pursued with caution in the detail. My wish would be to revive, as soon as convenient, the late Society for Evangelizing the Jews, established in New-York a few years since*—that they should apply, without further explanation, for a charter of incorporation, to the Legislature at their next session; afterwards a plan for further proceedings, and the appointment of the proper officers, may then take place, and every proper measure pursued, for the effecting so useful and essential a business to the church of Christ; and may he bless you, in all you do, agreeably to his rich promises in the Gospel.

"I have the honour to be,

with every sentiment of respect and esteem,

Rev. and Dear Sir,

Yours in our common Lord,

"ELIAS BOUDINOT.

"Rev. J. S. C. F. FREY."

Soon after this, at a meeting of clergymen and laymen, convened in the city of New-York, for the purpose of taking this subject into consideration, it was unanimously resolved, that it is expedient to form a

* This Society has since been amalgamated with the A. S. M. C. J. and its funds paid over to the Treasurer.

Society for colonizing and evangelizing the Jews. On the 8th of February, 1820, the society was formed, and a constitution adopted—which society was incorporated by the legislature of the state of New-York, by an act passed the 14th day of April, 1820.*

The following are among the regulations adopted by the Board of Directors—

The Board of Directors have resolved, that any person who shall form a Cent Society, which shall remit for the first year not less than \$20, shall be a member of the Society for life.

Every person obtaining twelve subscribers, at one cent or more per week, and collecting the same for one year, shall be a member of the Society for the same period. Double that number shall constitute him a Director for one year.

Every Auxiliary Society shall receive for each ten subscribers of 50 cents per annum, a copy of the Society's monthly publication.

To give an opportunity to all to do good to the children of Abraham, the friend of God, the Society will keep distinct funds for general purposes, for the education and employment of Jewish Missionaries, and for distributing amongst the Jews the Hebrew New-Testament, and other religious publications.

N. B. As the education of Jewish Missionaries is one important design of the Society, and will require an extensive library, especially of such books as relate to the subject of the controversy between Jews and Christians, any books sent to either of the Secretaries or the Publisher will be thankfully received.

The providing of a suitable situation where such Jews from the Continent of Europe, as are necessitated to remove, in consequence of their adopting the Christian faith, may be furnished with employment, and placed in favourable circumstances to increase in the knowledge of our Lord and Saviour Jesus Christ, is one of the important objects which the present Society proposes to accomplish. In carrying this object into effect, so far as the reception of persons from Europe is concerned, the Society hope to be greatly assisted by the truly benevolent agency of Count Von der Recke, of Germany. This young nobleman has expended \$20,000 in the purchase of a suitable place, to afford an asylum for such Jews as are subjected to distress and suffering for their embracing the Christian faith; and where, in addition to being instructed in various useful arts and sciences, under his own inspection, their characters may be correctly ascertained. The settlement which this gentleman has formed has special respect to, and is intended to serve as an auxiliary to the establishment contemplated by this Society. The nature and design of his plans and operations he has communicated by a special messenger, Mr. Jadownisky, a young man of promising talents converted from Judaism, and who, under the patronage and direction of this Society, is now at the Theological Seminary in Princeton, preparing in due time, *to preach to his brethren according to the flesh, the unsearchable riches of Christ.*

THE Rev. Mr. Frey is now on a tour through the southern states as an agent for this Society.

As it is judged that each Auxiliary Society has adopted a distinctive name, this name, and the name of the Secretary, are wanted, to prepare the list of auxiliaries for publication. It is hoped that these will be transmitted to this office as soon as may be.

JOHN M'COMB, Esq., Treasurer, *pro tempore*.

REV. ALEXANDER M'LEOD, D D., Secretary for Foreign Correspondence.

REV. SAMUEL H. COX, Secretary for Domestic Correspondence.

REV. WILLIAM M'MURRAY, Recording Secretary.

☞ Donations will be received by the Treasurer, either of the Secretaries, or at this Office.

REVIVALS OF RELIGION.

For the Christian Herald.

NARRATIVE, of a revival of religion, in the Reformed Dutch Church at Raritan.

Somerville, New-Jersey, Nov. 2d 1822.

THERE had been much of the good seed of the word, sown by our late beloved pastor, the Rev. J. S. VREDENBURGH; and since his death, by others who supplied our pulpit. But to human appearance, the seed did not vegetate, for want of the watering, though God was silently preparing his own way before him. About the middle of May last, our Consistory hearing of the Rev. Mr. Osborn, a successful presbyterian missionary in the Gospel, who was then at Philadelphia, but about retiring to the country for his health, addressed a letter, inviting him to come and spend some time with us. He accepted the invitation, and immediately repaired to this place: and as it now appears, the Holy Ghost, for whose presence some had been ardently praying, came along with him. He began his work immediately; labouring almost night and day—unweariedly visiting from house to house—conversing with individuals, as he had opportunity—preaching three or four times in a week—besides instituting and attending anxious meetings, every two weeks.

Thus did he continue with us for more than three months. The Lord indeed greatly blessed his labours. It is now pretty evident, that many souls had been under more or less conviction, for years past. This conviction, however, on the death of Mr. Vredenburg, was brought more powerfully to their consciences. It continued, more or less, through the past winter and spring. It seems the good seed had been quickening and preparing to spring forth; and nothing was now wanting, with the blessing of God, but the watering and nursing; to the producing of a rich and abundant crop.

This appears to have been the state of the congregation, when Mr. Osborn first came among us. As soon as he began preaching and visiting among the people, copious showers of the DIVINE INFLUENCE descended upon them, not indeed "like a mighty rushing wind," but more like "a still small voice," which melted and moulded them down, into Gospel principles, at the foot of the cross. Many of them appeared to be driven, at once, out of themselves, out of every dependence on their prayers—their tears—their repentances, as a ground of justification before God, to apply to the atoning blood of Christ, as the only means of cleansing their consciences; and to his perfect righteousness, as their only plea before the "mercy seat," and the only safe refuge from the devouring, all consuming wrath of an avenging God. But the exercises of the most were more gradual. Some continued from one to five and six weeks, without obtaining any comfort—sometimes between hope and despair, till they had no way to flee for help, but to the Lord Jesus Christ. To such, the Saviour appeared every way suitable and desirable: "the chiefest among ten thousand, and altogether lovely." And indeed the most of them gave strong evidence of their hatred of sin, their desire of deliverance from it, as being committed against a holy and just God.

To expect, where the excitement has been so general, that the work will prove all pure and unalloyed, would be to expect more than happened, even in our Saviour's, or the apostolic days. In the family of Christ there was a Judas. In the churches of Corinth and Galatia, there were found many unworthy commu-

nicians; and in the seven churches of Asia were many unfaithful members. There will doubtless, be some "chaff among the wheat." But nevertheless, the work in its origin and progress, is undoubtedly of God. And he will, by and by, "thoroughly purge his floor, and gather the wheat into his garner," while the "chaff, He will burn with unquenchable fire." But here is the consolation of the Christian: "the Lord knoweth them that are his," and He will take care of them.

About ten days after the arrival of Mr. Osborn, our appointed communion was to be celebrated; prior to which, the Consistory, after careful examination, admitted to that ordinance, sixty-one.

Before our last communion, which was the 20th of October: suspecting there would be many cases of recent conviction, requiring great deliberation to know how to determine them, four days were appropriated to receive applications. The Consistory, with several ministers, in their turn, to assist them, in this solemn transaction, examined with great caution, on both doctrinal and experimental religion, and received to that ordinance, *one hundred and forty-five*; which, with the sixty-one admitted last spring, makes, in the aggregate, two hundred and six; among whom were about sixty of the Ethiopian race.

The enemies of the cross may, and no doubt will, talk, and, if possible, scandalize and ridicule this work;—calling it priestcraft—enthusiasm—wildfire. But let them talk, and sneer, and revile, as much as they please. Let us pray for them, and pity them. Such as they are did the same in our Lord's time—they did so to his successors—they did so to the evangelical, in the times of the reformation; and they will do so till the end of time. "For they are of their father the devil, and the works of their father they will do." Let the subjects of this work then, give no occasion "to the enemies of the Lord to blaspheme." Let them be watchful and prayerful—ever trusting in the strength of Christ to "keep them from falling." And let all the true people of God, whenever they hear of the advancement and glory of the Redeemer's kingdom, exceedingly rejoice! And let them say, as we trust we can, truly, "this is the Lord's doing, and it is marvellous in our eyes."

Signed by order of the Consistory,

W. B. GASTON, Clerk.

P. S. If no other accounts should be given from the congregations immediately concerned, suffer me to mention, that from information obtained by us, and I presume correctly stated, that within six months past, there have been received into communion, by the churches under named, the following numbers:

Rev. Mr. Boggs, Bound Brook,	100
:: Brownlee, Basking Ridge, about	100
:: Van Dervoort, Dutch Valley,	42
:: Galpin, Lanington,	40
:: Schultz, White House and Lebanon,	20
:: Studdiford, Reddington,	18
:: Zabrieskie, Millstone,	20
Adding, Raritan church at Somerville,	206
Total	546

All of whom have been gathered into the church of Christ, from a region of country not exceeding about 25 miles in circumference.

T. Talmage.

Extract of a letter from a Clergyman, in Montgomery County, N. Y.

At my return from Philadelphia I found my brother from Vermont at my house; by whose preaching and labours, under the blessing of God, a revival soon commenced among my people, which has continued till the present time. About 60 have obtained hope; and though there has been apparently more than once a suspension of divine influence, yet we hope the work is but just commenced. I wish you would favour me with some remarks on the best means of renewing a revival. I hope I do not speak presumptuously, as implying that mortal man can renew a revival, for I know it is God only. I speak only of means. I have neither heard, nor read much on this subject, and I find myself at times greatly perplexed and discouraged. I have felt the same before, and I have frequently seen my brethren in the same state of trial. Must the Spirit be necessarily with-

drawn after a season? Is there not hope of his continuance, if our feelings and conduct be right? If they be wrong may we not as well repent and obtain pardon now as at any future time? And is not the promise of God sure that he will bless us if we repent and seek his face? Your thoughts on this subject would be gratifying to me; and the more, as I have found them useful on former occasions. One remark which you made when I saw you last, I will mention as having been profitable to me. In answer to the question, "What is true faith in prayer?" "Believe that God will do just as he says he will." This has been of much service to me. Do therefore, favour me with your thoughts on the subject which I have mentioned above.

[Should the author of the above letter receive an answer to the queries it contains we will thank him to favour us with a copy of them.]

An unusual attention to religion has for some time past been experienced in the City of Washington. The Methodist Episcopal Church, under the care of the Rev. Mr. Peyton, has been favoured in the most signal manner, and has received to its communion 220 persons since the first of July last.

At Greensburg, Pa. the Church under the care of the Rev. T. E. Hughes, has for months witnessed the powerful effusions of the Divine Spirit. One hundred and eight have publicly joined themselves to the Lord, since the first of June last. The practice of visiting churches by ministers going "two and two" in company, has been adopted in that vicinity, and as the result of these associate labours, hopes are entertained that other churches are about to be watered with the dews of heavenly grace.

From the annual report of the Newcastle Presbytery, Del. it appears that 99 have have been added to the Rev. Mr. Gilbert's church in Wilmington, and that 35 are under the care of the Session. In the congregations of Newcastle and Christiana Bridge, under the care of the Rev. Mr. Latta, 40 have been united to different churches under their care.

SUMMARY.

New-York Bible Society. The third annual meeting of this society was held at the City Hotel, on Monday evening last. General MATTHEW CLARKSON, President, took the chair at 7 o'clock, and the meeting was opened with reading the 17th chapter of the Gospel by St. John, by the Rev. JOHN STANFORD, of the Baptist Church. The annual report was read by WILLIAM C. MULLIGAN, Esq., Corresponding Secretary. HENRY W. WARNER, Esq., of the Presbyterian Church, delivered an address, and was followed by the Rev. WM. ROSS, of the Methodist Episcopal Church. A collection was then taken up, amounting to 105 dollars. The Rev. JAMES MILNOR, D. D., of the Episcopal Church, Foreign Secretary of the American Bible Society, addressed the meeting, and the business of the evening was concluded by a vote of thanks, on the motion of Mr. JOHN E. HYDE, to Mr. Chester Jennings, for the use of his spacious and convenient room on this occasion. We have not room to notice the addresses delivered on this occasion, but we are happy to state, that the audience was very respectable, and the whole exercises were highly interesting and appropriate. We do feel that the desires of the Rev. Gentleman who spoke last, will be realized, and this Society become the first among the auxiliaries to the national Bible Society.

Sunday School Union Society. A general meeting of the Male Union was held on Thursday evening last, in the Baptist Meeting-House in Oliver-street. Colonel RICHARD VARICK, President, in the chair. Prayer was offered by the Rev. JOHN

TRUAIR; and the President, according to custom, read the constitution of the Society. A committee of the "General Association of Teachers," presented a summary statement of the schools, with many facts and anecdotes that were exceedingly interesting. This statement was read by Mr. JAMES EASTBURN; after which, the Rev. Mr. Cox addressed the meeting. As we propose to give this report in our next number nearly entire, we shall notice it no further, at present, than to state, that the schools in the city are on the decline, and need some renewed and vigorous effort to rebuild them.

Mercantile Library Association. The second anniversary of this Association (composed of merchants' clerks) was held in the long room of the Tontine Coffee House, on Tuesday evening last. Mr. LUCIUS BULL, President, having taken the chair, Mr. S. S. STEELE, Vice-President, read the second annual report, which stated, that the Library consisted of about 1250 volumes. The number of members is only 230, while it is estimated that there are not less than 5000 merchants' clerks in this city. The receipts of the society have been \$510, during the year, and the expenditure \$520. The merchants of the city have not given that patronage and support to the institution which they generally acknowledge it merits; and, it being a most useful establishment, we hope the ensuing year will be marked by a very general manifestation of warm attachment to its interests. The meeting was addressed by Ira Clisbe, Thomas Fessenden, J. R. Hurd, Charles King, W. W. Woolsey, and G. S. Silliman, Esqrs.

Presentment of the Grand Jury on the Health of the city. The Grand Jury of this county have made a very sensible presentment to the Court of General Sessions on the subject of the health of the city, and the measures proper to be adopted to guard against the introduction of disease from without, or its origin and propagation within.

American Missions. Letters have been received from the missions at Bombay, Ceylon, and the Sandwich Islands. The latest date from the first of these missions is August 5, 1822; from the second, is May 30; and from the third, is February 2.

Respecting the Mission at Bombay, we shall simply say, at this time, that a marriage between Mr. Garrett and Mrs. Newell, was solemnized on the 26th of last March.

The joint letter from Ceylon, still continues the interesting notices of souls brought, as is humbly hoped, from the darkness of nature, deepened into horrid gloom by the mists of pagan superstition, into the light of the Gospel. Some farther additions have been made to their little church; and it now contains 17 Malabars, three of whom, as we have stated in times past, are preachers of that Gospel, of which they themselves, but a little while since, were wholly ignorant. Two of the communicants, of different casts, have given the natives an opportunity to witness a Christian marriage among their own countrymen.

The joint letter from the Sandwich Island mission, speaks, in terms decidedly encouraging, of the present state and future prospects of the mission. The missionaries, without being aware of the preparations then making for their necessities, give an opinion, that a considerable number of prudent, tried, and faithful men, possessing high qualifications, might be advantageously employed on the Island; and they earnestly request, that such aid may be sent to them. They also state, that they are on the point of being in great need of supplies in various kinds of provisions, clothing, &c.

Embarkation of Missionaries. The missionaries destined to reinforce the mission at the Sandwich Islands, embarked at New-Haven, Conn., in the ship *Thames*, on Tuesday afternoon of the 19th ult. At present we can only say, that all the interesting services were fitted to excite, in the friends of the missionary cause, devout thanksgivings to the great Author and Director of missionary enterprises.

The friends of Zion will not fail to entreat Him, who controls the winds and seas, and the destinies and hearts of all men, to give these messengers of the churches a propitious passage, a happy meeting with the beloved labourers already in the field, and an open door of usefulness to the poor islanders, who, having cast away their old religion, and not having yet embraced the Christian faith, are without any religion to console them in life, and cheer them in death, by carrying forward their hopes of unmixed felicity into the eternal world. The friends of missions should not cease to pray, likewise, that the churches may be prepared to contemplate, with Christian fortitude, any sudden darkening of the prospect of early success in this mission. Such an event, though not now, perhaps, very probable, is certainly very possible. The uninterrupted and long continuance of cloudless skies, are not to be too confidently anticipated, in this world of vicissitude. But there is this stable truth, for our consolation and hope,—“The Lord reigneth.”—“Let the multitude of isles be glad thereof.”—*Miss. Herald.*

Cherokees. Mess. Alfred Finney and Cephas Washburn, missionaries amongst the Cherokees of the Arkansaw, under the direction of the American Board of Commissioners for Foreign Missions, have written to the Board on the necessity of some one's studying and becoming acquainted with the Cherokee language, to be permanently and exclusively employed in preaching Christ to the native Indians in their own language. Their letter is dated “Dwight, Sept. 7, 1822.” They condemn the opinion that the adult Indians of America are in a hopeless state, and “think it would be impossible to show any substantial reasons why this should be the case with the natives of this continent, more than with the inhabitants of Asia or Africa. We trust this is not the opinion of the American Board of Foreign Missions. That such a belief is erroneous, is incontrovertibly manifest from the labours of Elliot, the Mayhews, Brainerd, the United Brethren, and the missionaries in the old Cherokee nation. If there be, then, in fact, no foundation for such an opinion, it cannot be right to neglect making immediate and great efforts for the salvation of the perishing thousands of adult Indians.” *N. H. Rep.*

Vermont Bible Society. By the report of the Directors, made at the annual meeting held at Montpelier on the 15th of October, we learn, that ten years have elapsed since the Society commenced its operations. During the last year the receipts were about \$900, and the expenditures \$625. Since the organization of the Society, 7631 Bibles, and 1350 Testaments, have been procured, and chiefly distributed; a donation of \$300 has been made to the New-York Bible Society, to aid them in printing an edition of the Bible in French; \$200 have been sent to the American Board of Commissioners for Foreign Missions, to aid in the translation of the Bible into foreign languages; and \$2,400 have been remitted to the treasury of the American Bible Society.

American Education Society. The seventh anniversary of this Society was held in Boston, on the 2d of Oct. at 11 o'clock, A. M. His honour William Phillips, President, in the chair. The meeting was opened with prayer, by the Rev. Dr. Holmes of Cambridge. The officers of the last year were all rechosen, with the exception of the Rev. S. E. Dwight, who declined a re-election; and received the

thanks of the Society for his faithful services during the last four years. The Rev. B. B. Wisner, of the Old South Church in Boston, was elected to fill the vacancy occasioned in the Board of Directors by this resignation.

In the evening, a public meeting was held at Park-street Church. After prayer by the Rev. Professor Porter of the Theological Seminary at Andover, a very interesting report was read by the Rev. R. S. Storrs of Braintree; when the assembly were addressed by the Rev. President Moore, of Amherst Collegiate Institution; the Rev. Mr. Hewit, of Fairfield, Conn.; and Jeremiah Evarts, Esq. The collection at the close of the meeting amounted to \$180.

This Society has already extended aid to three hundred and fifty-seven young men in their preparation for the ministry;—a few of whom are already labouring successfully in the vineyard of the Lord; and a few have been called to rest from their labours on earth.

The receipts into the Treasury exceeded those of the last year by nearly three thousand dollars; besides important aid rendered to the beneficiaries of the Society, in classical books, board, tuition, and clothing, from many generous benefactors.

Dwight's Theology. We learn that the family of the late President DWIGHT have made arrangements for the publication of a second edition of this work. No less than six editions, as we are informed, have already been published in England and Scotland: two of them from *stereotype plates*, and one of these in quarto; while only one edition has as yet been issued in this country.

Indian Youth. The Rev. M. Bascom arrived in Charleston, S. C. with the following Indian youth: Ading C. Gibbs, a Delaware—John Ridge, David Tawcheechy, James Fields, Thomas Bassel, and John Vann, Cherokees—and Kappole, a Sandwich Islander. They are from the Cornwall School and are on their way to the western missionary stations—where they are to become teachers in the schools, and to devote their lives to the spread of the Gospel and the arts of civilized life, among their brethren. Five of them are professors of religion.

ELIAS BOUDINOT, a Cherokee; has returned to his nation. He has been at the Andover Seminary a short time, and has left in consequence of ill health, produced by too close application to study. His name is familiar to the Christian world.—His letters, which have often appeared in the public prints, are an evidence of his piety, talents, and acquirements.

Russia. A letter from the Rev. R. KNILL, dated at St. Petersburg, 20th July, 1822, contains the following interesting statements.—“The arm of the Lord has been revealed in a most remarkable manner here in the conversion of a deist. For sixteen years he has been devoted to the study of philosophy, and is familiar with all the various systems which are known in Europe, and has acquired the knowledge of about 12 different languages. He had long lived in the full persuasion—that man was not an accountable being—that the body and soul would perish together—that there was no devil; he had also for a long time lived in a state of sin without remorse. One Lord's Day evening brought him to our chapel; the text was Luke xv. 28. A good deal was said on sinners being ‘afar off’ from God; and that none of the systems which human wisdom had devised could give a sinner any idea of the way in which he might return. I little thought that this man, whom I had never seen, was trembling and saying, ‘What shall I do; must all my sixteen years’ work be thrown down in an hour?’ He has told me since, that it is impossible to conceive what passed through his mind, and that none but God could have produced it. I am happy to say, that he continues indefati-

gable in the search of truth. The Bible, which he *had not* before, is now his chief study, he has laid aside his philosophy, falsely so called—has separated himself from his old associates—is a constant attendant on the means of grace; and from all I can learn, is anxiously endeavouring to walk in all the ordinances and commandments of the Lord blameless. He has begun to translate *Dr. Bogue's Essay* into the Russ—and will in various ways be rendered, I trust, an advocate for the faith which once he endeavoured to destroy, for which his acquaintance with so many languages will afford great facilities. His grandfather was a *French* refugee, his father was a *German*, his mother a *Russian*—he was baptized at the French Reformed Church, and will I hope be a Reformer to many."

*Collections made by the Rev. C. F. Frey, for the Am. Soc. for M. C.
of the Jews, from September 15th to November 6th, 1822.*

Bottle Hill, Rev. J. G. Bergen	4 18	A friend at Bottle Hill	1 00
Warwick, — J. J. Christie	8 22	Mr. P. Haywood, Lunenburg, Vt.	1 00
Florida, — Ch. Cummings	4 4	Received in the collection at Hudson, a	
Goshen, — E. Fisk	41 00	golden ring.	
Amity, — W. Timlow	6 26	Do. at Pleasant Valley	
Middletown, — W. Blain	11 36	Do. at Newburgh, from Miss S. Clark, do.	
Deer Park, — Th. Grier	4 25	Also books for the library to the amount	
Scotchtown, — M. Baldwin	12 22	of	25 75
Bloomington, — G. Dubois	10 36	A collection made at the Presbyterian	
Hopewell, — J. Vandorn	20 31	church, Vandewater-street	26 6
Shawangunk, — A. D. Wilson	8 23	A collection at South Salem	45 12
New Prospect, do.	5 48	At Mendham, N. J. Rev. Mr. Hay	15 00
Montgomery, — R. W. Condit	14 26	Weekly Prayer Meeting, Hadley, Mass.	20 00
— Ten Eycke	16 76	Mr. J. S. Thomson, Baltimore, Life Sub.	15 00
Newburgh, — J. Johnston	41 00	Jewish Col. Soc. Hopkins Academy, Hadley	8 00
Marlborough, — J. Ostrom	5 00	Collection at Lynn, Mass.	6 00
New Paltz, do.	3 12	Friends at Frankfort, Pa.	5 00
Old Paltz, — W. Bogardus	14 55	By the Rev. J. Bartlett, Waterbury, Con.	5 00
Catskill, — Dr. Porter	23 50	A friend at Litchfield	5 00
Coxsackie, — G. R. Livingston	15 00	Do. Weathersfield, Con.	1 00
Albany, — H. R. Weed	47 50	Female prayer meeting, Newbury	4 00
Do. — J. Dewitt	43 86	Miss S. Richards, New-London	5 00
Kinderhook, — J. Sickles	46 26	Mr. Marsh, Woodstock, Vt.	5 00
Hudson, — B. H. Stanton	19 31	Mr. Ed. Gilbert, New-York,	5 00
Coyemans, — S. Kissam	4 38	Mr. Myron Tracy, Hartford, Vt.	1 00
Claverack, — J. G. Gebhard	8 62	Chesterfield Auxiliary Society	5 00
Scrabble, do.	6 72	John Damon, Esq. Reading, Mass.	5 00
Pleasant Valley, — J. Clark	28 58	Mrs. Susan Smith, Dartmouth Col.	1 00
Poughkeepsie, — C. C. Cuyler	24 43	Chas. Sherman, Suffield, Con. Ann. Sub.	1 00
Wapping Creek, — E. Price	12 00	Asa Butler, do. do.	1 00
Hackensack, — Th. Dewitt	8 59	R. Granger, do. do.	1 00
Hopewell, do.	5 91	Miss H. Mitchel, Weathersfield, do.	1 4
Fishkill, — G. Downing	14 19	John Mix, Esq. Farmington, Con. do.	1 00
Do. — C. D. Westbrook	7 59	Rev. Wm. Maclean, Canton, Ohio, do.	2 00
Fishkill landing, do.	14 43	Wm. Roy, No. 10 Division-st. do.	2 00
New Windsor,	8 55	Mr. E. Shelmerdine, Philadelphia,	5 00
Bethlehem, — A. Dean	22 4	Friends at Bermuda, per R. Higgs	10 00
Bloomington, — L. Halsey	20 00	A female at Sharon, Con.	2 00
Chester, — J. H. Thomas	7 00	Collection at Bethel Free School No. 2,	
Pompton, — J. Field	6 69	N. York	7 48
Pompton Plains, — A. Neal	11 00	Friend to the Jews, Brooklyn, L. I.	10 00
Fairfield, do.	3 84	Collected by Mary A. McCollough, N. Y.	5 00
Caldwell, — S. Grover	5 00	Collection at East Chester, N. Y.	3 12
Mr. L. Halsey, Newburgh, L. Sub	15 00	At Hackensack, N. J. Rev. J. V. C. Romeyn	3 54
Mrs. Rachel Mc Hugh,	10 00	Miss Priscilla Dean, Berckley, Mass.	1 00
Miss Catharine Johnson,	5 00	Auxiliary Society, do.	6 00
Saugerties Benevolent Society	10 00		

ERRATA.—In our last number, p. 439, to the account of the meeting in the Cedar-street Church, should be added, that the Rev. Dr. Milledoler administered the Sacrament of the Lord's Supper, and the Rev. Mr. Knox delivered an address.

Seaman's Magazine.

He maketh the storm a calm, so that the waves thereof are still. Then are they [sailors] glad because they be quiet; so he bringeth them unto their desired haven. *Psalms.*

JOURNAL OF THE BETHEL FLAG.

(Continued from page 448.)

Tuesday, 19th November, 1822.—The Bethel meeting was held at Mr. Williams's, a sailor boarding-house, No. 317 Water-street. Much exertion was made for our accommodation. Many seamen were present. At 7 P. M. we commenced our devotions by singing a hymn. After which a Captain made a solemn and an affecting prayer. Some observations were made on the Bethel Union meetings, relative to the blessed effects they had produced. One of the committee engaged in prayer, and read a part of the 20th chap. of John. An invitation was then given to any present to make an address. A few words were said by two or three. There was a silence for a few minutes. A seaman* arose, his voice filled the room. "Do not be astonished, my brother seamen, because you see one of your shipmates arise to speak. I cannot refrain from addressing you; it is you who I feel for; there is not one present that is a greater sinner than I have been for 22 years. I have profaned the name of God without any remorse of conscience; grog shops and places of dissipation were my only places of resort; I considered intemperance no crime. I have often called on God to damn my body and my soul, yards and sails, rigging and blocks, every thing below and aloft, the ship and my shipmates. O! it fills me with horror when I reflect on what I have said, and what I have done. Religion to me was a thing of no consequence, although instructed by pious parents.

"But now I can tell you, my dear shipmates, I have knocked off from every one of these sins; it is my delight to live near to Christ, and take him as the man to counsel me daily by his word, which is precious to my soul: innumerable passages of Scripture gave me comfort and consolation when my distress of mind was more than I could bear. I was laden with guilt and heavy wo; I flew to his invitation, 'Come to me all ye that labour and are heavy laden, and I will give you rest.' He fulfilled that precious promise to me, a sinner, when I went to him and poured out my heart at his mercy seat. And I can now say with the apostle of old, 'I am not ashamed of the Gospel of Christ.' My heart now rejoices when I see the Bethel flag flying; I know what it is for; I can feel the motives and desires of those who are going to lead the meeting; it is for the souls of seamen. I hope the time will soon come when every ship will be a Bethel, and every seaman a temple for the Holy Ghost. O! my

* The mate of an English ship.

dear shipmates, do knock off from all your sins, profaneness, intemperance, and every thing that will destroy both body and soul. There is not one enjoyment in this life without religion ; this I know from experience. Religion will be an anchor to our souls, sure and steadfast, at the day of judgment."

He took a hymn book out of his pocket and read three verses, and wished us to sing them, which we did. He kneeled down and made a prayer, with his eyes and hands lifted towards heaven. He prayed much for masters and commanders of vessels, that they may be all made pious, instruct their crews, and set them good examples. After this a very affectionate and feeling address was given by one of the members of the society, after repeating a few sentences of what the seaman had said, he urged that all the seamen present would follow his example. Another member then said, he had lately been in company with a respectable captain of a vessel, who uttered an oath in every sentence. He embraced the first opportunity to talk with him on the subject. Not long after he saw him again, and the captain told him, that what he had said to him had given him much distress of mind, and he was determined to live a different life from what he had done.

A concluding prayer was then made, and tracts and Nos. of the C. H. and S. M. were given to all the seamen present. More order, attention and solemnity could not be in any meeting. C. P.

Tuesday evening, 3d of December.—The meeting was held at Mr. Williams's, 317 Water-street, and commenced at 7 o'clock. About 40 Seamen, 15 Women and a number of citizens were present. After singing and prayer, an invitation was given to any seamen present to pray, exhort, or say what the Lord had done for their souls. A sailor soon rose and said a few words, which drew the attention of every one, and then said, "let us all unite in prayer, for nothing can exceed this important duty." He prayed fervently for mariners of every description, captains, mates and crews, every where ; that they might be preserved and protected wherever they were, and be made the disciples of Christ. He then prayed for Mr. Williams, his wife and children, and all the seamen who boarded there ; that God would bless them with an everlasting blessing, and reward them abundantly for opening their doors to hold prayer meetings for poor sailors. He thanked God for what he was doing for poor wicked seamen, and all the religious institutions which are now in the world for the promotion of Christ's cause among them. Another seaman arose and said: "my dear shipmates, I am willing to tell you that I am not ashamed of Christ : he is precious to my soul. You know by my method of speaking that I am not an American, I was born near 5000 miles from here, but I have followed the sea 14 years with those who speak the English language, and it is now as natural to me as my own. Before I left my country I was obliged to be baptized, and in the presence of the Priest, make a confession that I would strictly observe all the rules and principles of the religion under which I had been brought up ; but I did not know nor feel what it meant. I had lived a wicked life, and continued to live so until the year 1811. I often

called on God to damn my body and soul. One day I was so angry with God, that I asked him to sink the ship and me with her, for he could not make me more wretched than I was. But in the year 1811, when on my passage from Lisbon to London, while I was at helm in the night, my eyes were directed towards Heaven. I contemplated on the wonderful works of God in the firmament above, and then cast my eyes on the ocean below, on which I was traversing. It brought to my mind that there was a wonderful being who had created them all; and that it was that God whom I had promised to love and worship when I was baptized, and left the place of my nativity. I began to feel much distressed in my mind, and continued so. I was relieved from the helm, and wanted to pray. The vessel was a brig, and her quarter deck was something like a round house, there was but a small space between the brake of it and the mainmast. I got into that place where no one on board could see me, and there I prayed to God, and the more I prayed the greater was my distress. I then read the Bible for several days, and prayed earnestly to God. The third or fourth day I came to that precious passage, which says, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' (Matt. xi. 28.) In these words I had some consolation. I then laid down the weapon of my rebellion, and said in the presence of God, 'Fire nor water, briars nor thorns, by divine assistance, shall prevent me from making progress in a divine life.' The Lord heard and answered my prayer, and from that time to this, Christ has been precious to my soul! O my dear shipmates! did you ever read the last chapter of the book of Revelation? If you have, how can you live in your sins? Do not plead with God nor man, and say you are poor and unable to do this or that. O do not let your profanity, intemperance, and dissipation, prevent you from coming to Christ; for there is not one in this room that is more so than I have been. I can testify to the world, that poverty will not prevent any one from accepting the offers of mercy through Jesus Christ our Lord: for when I accepted the terms of salvation, I had not one cent of money; no, I was wretched in poverty by my imprudence. O come to Christ now, this is the accepted hour; he is calling you by his word, and by his servants here. 'Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.' (Isaiah li. 1.) O my dear shipmates, can you refuse this invitation this evening? I hope you will not. I am much pleased in seeing so many females at this Bethel meeting; your souls are as precious as seamen's. Is there one weeping Mary here, who has washed the feet of Christ with her tears? If not begin now: now is the accepted time: O do not put it off one moment longer. There is not one here that can be a greater sinner than Mary Magdalene. Read this night before you go to rest, the 7th chapter of Luke, from the 36th verse, and then imitate that woman, who washed the feet of Christ with her tears, and wiped them with the hairs of her head; and then see the blessed result; 'And he said to the woman, thy faith hath saved thee; go in peace.' "

This exhortation to the women, made every one present weep; he then engaged in prayer. Three or four times, in his agonizing at the throne of grace, he would say, "O my God, I am a dreadful sinner, wilt thou hear and answer my prayer; O yes, I believe thou wilt." Another sailor got up and remarked, "I find by what my brother seaman has said, I was not born far from him, and we had the same religion there. No one was allowed to leave his country without being baptized, and make a profession in the presence of the Priest. I was 16 years old when I was baptized and left the place, but I felt as wicked then and after as a sinner could feel, and continued so until the year 1815. In coming from Amsterdam to Philadelphia, and crossing the banks of Newfoundland, the ship was struck down on her beam ends, and three seamen were washed overboard and lost; the ballast was shifted and she could not be righted again, the sea making a continual breach over her, and I expected to be washed off every minute. I did say several times, Lord have mercy on me, but I know now these prayers would not have saved my soul. I promised God, if he would save me, I would be faithful to his commandments, and live a different life. By his infinite goodness he delivered me from death, and I arrived safely in Philadelphia. As soon as I got on shore I forgot my promise to God: houses of ill fame and dissipation were my places of resort. I continued this wicked life until the year 1817. I was then on board the Revenue Cutter at Newport, Rhode-Island. One Sunday, returning into port at 10 o'clock, we saw several hundred people coming down to the shore. I asked the first lieutenant what they were going to do; he said some among them were to be baptized. This solemn sight had a wonderful effect on my mind; it brought to my remembrance, my baptismal vows which I had made, and my promises to God when I was on the wreck. I communicated my feelings to several on board, and was determined to fulfil my promises. The first lieutenant and one of my shipmates told me they had been in the same situation on a wreck at sea, and had made the same promise to God that I had done, but never had fulfilled them. Those two and myself were convicted and converted by God, and made new creatures in Christ Jesus. From that time to this, I have lived a different life from that which I lived before, and would not go back again for ten thousand worlds." We then concluded with prayer and praise. After which tracts and Nos. of the *Christian Herald and Seaman's Magazine*, were distributed among the Seamen, to be carried to the boarding houses where they lived.

(To be Continued.)

BRITISH AND FOREIGN SEAMEN'S FRIEND SOCIETY AND BETHEL UNION.

Our brethren in London have furnished us with the third report of this institution. It presents us with many most encouraging facts, and at the same time, with the most urgent motives to greater efforts for the salvation of seamen. And here we are constrained to inquire—When will the people of our city awake to a

sense of their duty on this subject? When, we tenderly but urgently ask, will the favoured people of our country awake to a sense of their duty to occupy the extensive "sea-field" "already white to the harvest?" Let us look at the awful condition of seamen, and especially those of our navy, and then hear what says the unerring word of God—"the abundance of the sea shall be converted," and that "by the foolishness of preaching." How then can we slumber, while they are perishing? Only last winter, THIRTY THOUSAND were swept into a watery grave on the northern coast of Europe, besides multitudes in other parts of the world! But sudden death awaits them in another, and a more hideous form. Where is the man, or the woman, in our country, that is not dead to every sense of feeling, whose heart is not lacerated with the almost daily tidings of shipwrecks, of piracies, and of death? Yes, our mariners have fallen by the gory hands of pirates and murderers, and the ocean reddens with their blood! The arm of our navy has not withstood the attacks and cruelties of these marauders: ALLEN and his comrades lost their lives!

And now, while Congress is devising plans for the security of our property on the seas, and the lives of our seamen, against the attacks of highway freebooters, let Christians—let all the people, *execute* the plans *already* formed for the salvation of their souls. Let us support the institutions for spreading the Gospel among seamen, and remove from us the reproach under which our sloth, our parsimony, and our criminal neglect has laid us. Will it be said that great exertions have been made, and that much money has been expended for this object? Look a moment at the facts. The whole amount of money contributed for this object in this city, during the last twelve months, falls short of three thousand dollars—not three cents for each of its inhabitants! while fifty times that sum has been sunk in that sea of iniquity, and sin, and pollution, the Theatre!—while nearly two millions of dollars have been expended in poisoning the bodies, and destroying the souls, of our inhabitants with intoxicating liquors! If we examine this subject faithfully, shall we not each have occasion to exclaim, "*I do remember my faults this day*?" We are importunate on this subject. There is no time for delay. We entreat our fellow-citizens, by considerations of their duty, honour, patriotism, and humanity, the mercies of the Lord Jesus Christ, the tears and groans of orphans, widows, and disconsolate relatives and friends of SEAMEN, to come forward now, and discharge the obligations which God has laid upon them!

But we must proceed to the report:

Seamen. One grand object has been, to diffuse through all ranks of society, a proper concern, for this invaluable, but too long neglected class of men. In this they have happily succeeded, to an extent far beyond their most sanguine expectations. They have, however, daily evidence that there are still a vast majority of their countrymen whom their influence has not yet been able to reach. They will, nevertheless, continue to "sow in hope."

The establishment of peace has given a new feature to the condition of seamen. Nearly 100,000 of them have been thrown upon the country in various ways, and the distress experienced by thousands, who cannot obtain ships from the depressed state of our commerce, has been exceedingly great. Many affecting cases of almost absolute starvation have come to the knowledge of members of your Committee, and in bending their attention to the *temporal necessities*

of seamen, they have long wished that they had some small fund, which could prudently and judiciously be applied to this purpose.

Sea Boys have also obtained no inconsiderable share of their labours. Moral and religious parents are now very anxious to place such of their children, who have an inclination for the sea, with suitable captains and crews. The Society is in consequence frequently applied to for this purpose, and they have the happiness of saying, that there are many valuable young seamen, now growing up in the merchant service, who were introduced by *their* means into ships where the commanders feared God. The committee will thus labour to train up a new race of seamen, whose early attachment to the Bethel cause, will lay the foundation for great usefulness, as they advance in life.

Shipwrecked Sailors have also claimed the sympathy of your Society in particular, during the last winter. It has been computed, that nearly 30,000 perished on the Northern coasts of Europe in that awfully tremendous season. It was natural that many who survived should have fallen into the way of the Society's agents on various parts of the coast, and in London, whither they hastened to get new ships. A great source of expenditure has thus been opened, and the Society deeply lament, that they have only been able to meet some of the most distressing cases by a few shillings, or a few days board, or suffering them to lie on the floor of the Mission House at Stepney, or sheltering them a few nights in the Boarding House.* It must be evident to every considerate person, that sailors would have a contemptible idea of the benevolence of this Society for their spiritual interest, if it neglected in all cases to regard some of their most afflictive privations through an act of Divine Providence.

Obtaining ships for distressed seamen wandering from port to port, though not an avowed object of the Society's labours, has nevertheless become a duty that has forced itself on the notice of members of your Committee; and though this is a business they could never assume as an object of the institution, they find there are cases in which they are constrained to act, and they have the pleasure to record, that through the kind attention of some captains and owners, they have been successful in many instances, that have produced the most lively gratitude from distressed and perishing sailors.

The Seaman's Hospital.—The Society is happy to speak in the highest terms of this establishment on board the *Grampus*, lying off Deptford, of which the king is patron. The promptitude with which every wounded (by accident) or afflicted sailor is received on board this vessel, and the generous attention manifested to him, have saved the society immense trouble and expense, to which they were totally inadequate, and reflects the highest credit on the gentlemen who support it. The officer who superintends this ship will be found worthy the choice of its committee, and your Society rejoice to see that some pious seamen belonging to religious crews, have enjoyed

* Three shipwrecked sailors belonging to the *Thames*, East Indiaman, were thus aided by the Society.

their devotional exercises on board the *Grampus*, tranquil and unmolested, to the edification and improvement of some depraved thoughtless sailors they have found on board. The Committee mention this, because these pious seamen were from ships where the Bethel Flags had often been hoisted.

The Sailor's Magazine has proved of the most essential service to the great cause of this Society, embodying the various plans and schemes of benevolent individuals for Seamen, and recording the public meetings of Societies in their behalf. It has given a most powerful stimulus to thousands in this kingdom, who have now become active labourers in our great maritime vineyard. It is now a direct and constant medium of communication to the friends of seamen throughout the world. It forms the most genuine and appropriate source of information of the universal progress of religion among sailors. It furnishes Societies with the most interesting and suitable narratives and circumstances for public reading to sailors, and it now attracts from all quarters the zeal and piety of men who God is disposing to promote religion. In the commercial world, the Committee are happy to say, that its sale is greatly increasing, and that many instances of its real usefulness in the conversion of sailors have come to their knowledge. They invite all the zeal of their friends to promote the circulation of this periodical work.

The Sailor's Hymn Book has also recently issued from the press, in two parts, for the edification and enjoyment of seamen, and Societies connected with them. The selection of Hymns has been carefully made with suitable portions of Scripture, and the work will no doubt be very useful in our various devotional services. Some smaller Hymn Books for seamen have been published; but it was felt that a book on all the various subjects that usually occupy such a work was absolutely necessary to suit the rapidly increasing attention to seamen, and supply ministers and Christian friends with Hymns, adapted to every occasion, on which sea sermons might be preached, or religious services provided for sailors.

(To be Continued.)

HYMN FOR SEAMEN.

By JOHN JACOBS of St. Ives.

YE sons of the main, ye that sail o'er the flood,
Whose sins big as mountains have reached up to God,
Remember the short voyage of life will soon end,
Now come, brother sailor, make Jesus your friend.

Look astern on your life, see your way marked with sin,
Look ahead see what torments you'll soon founder in,
The hard rocks of death, bear fast on your keel,
Then your vessel and cargo must all sink to hell.

Lay by your old compass, 'twill do you no good,
It ne'er will direct you the right way to God;
Mind your helm, brother sailor, and don't fall asleep,
Watch and pray night and day, lest you sink in the deep.

Spring your luff, brother sailor, the breeze now is fair,
Trim your sail to the wind and those torments you'll clear:
Your leading star Jesus, keep full in your view,
You'll weather the danger, he'll guide you safe through.

Renounce your old captain, the devil, straightway,
The crew that you sail with will lead you astray;
Desert their black colours, cruise under the red,
Where Jesus is captain, to conquest he'll lead.

His standard's unfurled, see it wave through the air,
And volunteers coming from far off and near;
Now's the time, brother sailor, no longer delay,
Embark now with Jesus, good wages he'll pay.

The bounty he'll give when the voyage doth begin,
He'll forgive your transgressions and cleanse you from sin,
Good usage he'll give while you sail on the way,
And shortly you'll anchor in heaven's broad bay.

In the harbour of glory for ever you'll ride,
Free from quicksands and danger, and sin's rapid tide,
Waves of Death cease to roll and the tempest be o'er,
The hoarse breath of Boreas dismast thee no more.

Your tarpauling jacket no longer you'll wear,
But robes dipt in Heaven, all white, clean and fair,
A crown on your head that would dazzle the sun,
And from glory to glory eternally run.

NOTICES, &c.—NEW-YORK BETHEL UNION.

THE second anniversary of the New-York Bethel Union will be celebrated in the ——— Church on the last evening (Tuesday) of this year. The President will take the chair at half past 6 o'clock. The Committee expect to give such evidence of the utility and success of the institution as shall renew its high claim to the favour of their fellow-citizens. We do not know that there is to be a collection, but people had better go prepared. There are many small seaports along our extensive coast, where even the small expense of a Bethel Flag would be a heavy burthen; and when their attention shall be turned to this subject, they will naturally look to the *first American Bethel Union* for such a donation. Besides, the Union have done but little, as yet, in distributing suitable books among seamen. They should have the means of putting into the hands of sailors that valuable little volume, the "Devotional Assistant,"* designed to aid mariners "in the daily worship of almighty God, at sea," which some of the poor fellows are not able to purchase, though it cost but half a dollar. Suitable books and tracts should also be furnished for sailor boarding-houses. Several addresses will be made after reading the report.

The *Mariners' Church* is open for divine service three times every sabbath. In the morning at half past 10—at 3 in the afternoon, and at half past six in the evening. We are reminded to give this notice again, by the many inquiries which are made respecting the habitude of sailors in church. The propriety of behaviour which generally obtains among them in church is peculiarly gratifying; and we invite our merchants, and all classes, to unite with them occasionally in public worship. There is a meeting, also, in the Lecture Room under the Church, every Wednesday evening.

Donations for the Society, in wood, lamp oil, candles, or cash, will be thankfully received by R. DAVENPORT, Treasurer, corner of Peck Slip and Front-street, or at this Office, 182 Broadway.

* This book, published by the "Society for promoting the Gospel among Seamen," is for sale at John F. Haven's Bookstore, 182 Broadway.